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Interesting for their native psychology and for the history of the first contact between European and native cultures are the anecdotes told by Zumbohm (230, vol. 5, p. 666): 177 152

> When the first horse was taken ashore the natives were greatly excited. "Some ran away as fast as they could, others lay on the ground. Those who were sufficiently brave to consider the strange thing a bit closer were not a little amazed when they saw the animal divide into two pieces when the rider dismounted." The islanders seem to have realized what a marvelous invention the wheel was. "When the wheelbarrow was loaded and set in motion, our islanders shouted with sheer admiration; the turning wheel was to them a living thing."
>
> In 1935, officers of the *Mercator* rode bicycles on the island. Though the natives were acquainted with cars and other vehicles, the bicycles created genuine bewilderment. Many made the sign of the cross and muttered "Tatane", expressing thus the fear that the device was the work of the devil.

In 1868 the English battleship *Topaze* visited the island and took away the statue called Hoa-haka-nana-ia, which stood in a house of Orongo. Palmer (171), the surgeon on the ship, made a rapid survey of the island and went as far as Rano-raraku, which he described for the first time. His scanty information about native life shows how greatly the old culture had been impaired. The most valuable data were given him by Roussel. 114 175

Captain Ignacio L. Gana, who has written a much-quoted treatise (86) about the island, visited it on the Chilean corvette *O'Higgins*, which stopped there in 1870. All of Gana's information derives from Roussel; unfortunately the Chilean officer either misunderstood or altered the original statements of the missionary so that his information is misleading.

The successful work of the missionaries was brutally interrupted in 1870 by the activities of a French adventurer, Dutroux-Bornier, who settled on the island. Dutroux-Bornier bought from the natives, for some pieces of cloth, the place called Mataveri, one of the most fertile lands of the island. Later he associated—for the exploitation of the island—with a wealthy trader of Tahiti, Mr. Brander. Very soon Dutroux-Bornier quarreled with the missionaries and started an open war against them. He was supported by the natives who had left the village of Hanga-roa to live with him in Mataveri and by the people of Anakena who were envious of those of Hanga-roa. Toro-meti, who seems to have been a chief or a man with considerable influence, joined Dutroux-Bornier. The people of Mataveri made several raids, which were reciprocated by the people of Hanga-roa. A war broke out in which the huts of both sides were burned and some men killed. Dutroux-Bornier went so far as to shell the village with gunfire. Every day Dutroux-Bornier's men plundered Hanga-roa and Vaihu which were at last entirely destroyed. Finally Bishop Tepano Jaussen ordered the missionaries to depart from a place where no more work could be done. The same year Brander sent a boat to Easter Island to recruit part of the population for his plantations in Tahiti. He had promised that this boat would carry all the natives willing to settle with the 175 721 797 167 175

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464 for a fortnight of intense activity. Shearing is their only means of making money to acquire necessary goods. They are paid according to the number of sheep they shear per day. Those who are skillful may earn as much as [465] two or three hundred pesos during the season; even young girls make as much as 12 pesos a day. Such salaries, when compared with those of the working classes in Chile, are bountiful. Shearing time is the greatest event of the year, and it has taken the place of the old native feasts. The work, with its competitive aspect and the gathering of the young people in an isolated part of the island, breaks the monotony of daily life.

465 The standard salary for a day's work, established by the Chilean government, is 4 pesos plus half a sheep and other minor rations. The company has taken great care to give the natives a chance to benefit from the exploitation of the island. Export of corn has recently become a possible source of profit, and the company has tried to encourage the natives to cultivate maize. At the present time only two or three natives have taken advantage of this new source of income.

435 The most coveted foreign goods are clothes, soap, and perfume. The
439 first things the natives ask for aboard a foreign ship are shirts and trousers.
463 Money is accepted, but a shirt is preferred to a sum of money four or five times as great as the value of the article. In order to obtain clothes, they resort to the making of curios, the most flourishing industry of the island. The men carve wooden images, canes, and swords; and the women plait hats, crowns, or feather strings. Most individuals are able to produce these articles, but some are unusually gifted and have specialized in their crafts. Those who want a stock of curios to trade during the visit of a ship may acquire from the experts articles to trade on their own account. As the ships that visit the island are generally warships or freighters, it is easier for the men to get clothes than for the women, and any textile which may be used by women has a high value on the island.

435 Soap comes after clothes in the scale of value. Natives are always willing
439 to work or to exchange curios for soap. Combs, mirrors, cheap rings, or earrings are begged for, but not so eagerly coveted.

276 The islanders rely mostly on the products of their land for food, but
439 imported products are always welcome changes in the monotony of their menus. Flour, rice, and sugar are either bought at the company store or received as part payment for their work. The tobacco which grows on the island is considered too strong by the natives, who prefer Chilean cigarettes. Smoking is a widespread habit, especially among women.

152 Numerous conflicts have arisen between the natives and the company.
648 Stealing has been one of the chief sources of trouble, but many other difficulties have come from the turbulent spirits of the natives and from their easily excited imaginations. Easter Islanders are apt to believe the most unfounded

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rumors, and are easily convinced that others nourish bad intentions toward them. The most serious recent conflict occurred in 1914 (194, pp. 141-149); the natives, encouraged by an old woman named Angata, killed a great many animals and claimed possession of the cattle and land. The uprising was provoked by the action of a white man, but Angata kindled the animosity of the natives by dreams in which God supposedly revealed His will to her. Sure of divine protection, they became very daring. The agitation finally subsided, as such things usually do among the natives who indulge in novelties and soon grow tired of them. There have been more recent disturbances, but none so grave as that witnessed by Routledge. However, since the natives are constantly incited against the company, it is probable that trouble will again arise.

The most interesting aspect of the culture of present-day natives is their very sincere and deep attachment to the Catholic church, though the missionaries did not stay long on the island. The last pagans were baptized only two years before the destruction of the mission. After the departure of the missionaries, the island was without a priest for 16 years. In 1886 Father Hippolyte Roussel returned to the island for 6 months. He was accompanied by Father Albert Montiton. Later, several priests visited the island but stayed only a short time. Recently some Chilean priests have remained longer, among them Father Bienvenido Estella, who has written an account of his experience in Easter Island (80). However, for various reasons, no priest resides there permanently and rites are performed by a catechist of Mangarevan origin. Every day the natives gather in the church to make their prayers together; on Sunday they celebrate a kind of mass, and four times a week they spiritually associate themselves with the masses celebrated throughout the world. The hymns taught by the French missionaries are still sung in the church and the tradition is kept alive by a singing school, presided over by women whose mothers had received the teachings of missionaries. The grip of Christianity has been so strong that very few pagan beliefs or practices have survived. The fear of ghosts and the importance given to prayers are the only traces of primitive religion.

METEOROLOGY

Nights of the Moon

The old Polynesian system of counting time by lunar months in which each night had an individual name was abandoned by the natives when they became Christians. The new faith could not be adapted without the Roman calendar upon which are based all the feasts prescribed by the Catholic Church. The natives are so scrupulous in observance of these holy days that it is not surprising that the European calendar has entirely superseded the primitive system of reckoning time. The old life was so deeply transformed by contact

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groom's parents had to pay for the bride and that the amount of the purchase price was the object of lengthy bargaining. On the wedding day a great feast was held at the bride's house and "everything edible, that is to say the price of the girl," was consumed. After this ceremony the bride was taken to the house of her husband.

Purchase price never existed on Easter Island and the apparent discrepancies between these two authors are easily solved by first-hand information obtained from present natives:

> When young people married, the family of the bridegroom gave fowls and food for the feast, but the family of the bride could help by making an earth oven of their own. The husband's father presented food to the wife's father, who gave him more food in return. At the wedding many fowls were killed and eaten. The brothers of the bridegroom's father sometimes helped in bringing food. It is unlikely that the couple to be married helped prepare the banquet.

Even though much of the past has been forgotten, it is obvious that marriage ceremonies were never surrounded by a complicated ritual. When old Viriamo married her first husband " . . . there was no ceremony of any kind, no new clothes nor feasting; her father simply took her to her new home and handed her over" (194, p. 227). This was probably an exception. Normal weddings required the celebration of a feast with the usual distribution of food. Probably most of the food consumed on this occasion was supplied by the family of the bridegroom, but the bride's family contributed its share. The food was accumulated around a conical stage made of a bundle of *hau* poles (190, p. 466), evidently similar to the conical *akari* of the Maori which served the same purpose (20, vol. 1, p. 381). The young married couple presided at the feast and took part in the meal. After all the food was eaten, the marriage was considered valid (190, p. 466).

Status of Women

Modern Easter Island women seem to be well treated and to have considerable influence. They insist on expressing their opinions in all discussions but probably would not dare to resist openly the will of their husbands. Tepano's wife, Maria Ika, was in our employ but left because her husband wished her to do so. She expressed her regret but said, "I am a woman, I must always obey." I know of numerous women who were beaten because of disobedience.

Most family troubles I heard of were provoked by the infidelity of the husband and the anger of the wife. However, there are some couples with equal and mutual love. A particularly striking example of conjugal fidelity and affection is that of Rosario Arencibe Teao who followed her husband into the leper settlement when he was confined there. At the time she entered the settlement she was in perfect health, but she contracted the disease many years later.

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152 593 years later. Conjugal love is expressed in the following legend, given by the natives as a true story:

A man from Tahai married a girl from Vai-mata and returned with her to Tahai. There they lived and every day the man went out in his canoe to fish *pei* and tuna which he sent to his father-in-law at Vai-mata. The woman became pregnant and gave birth to a daughter.

There was a famine in the country and the father of the girl came from Vai-mata to stay at Tahai in her house. Tuna and other fish were their only food. On the seventh day the father said to his daughter, "Have you always the same food?" The girl answered, "Yes, there isn't anything else to eat." The husband was then out fishing and the father said to his daughter, "Come with me." The girl said, "All right," and they left together. Many times she tried to go back to her husband but her father made her continue on until they came to Vai-turu where there were plenty of sweet potatoes. The father said, "This is the reason I took you away. Go and enter the house where I live. Light the earth oven and dig out the sweet potatoes and cook them." The girl wept for her child whom she had left behind but she remained and lived with her father.

The husband had seen his wife and her father leave. He immediately came ashore and went to his house. He asked his daughter, "Where is your mother?" "She left with her father," replied the girl. The father told her to get out of the house so that he could close it. The girl left and shut the door. Her father cried, "Look at the house, my daughter, don't open it." He lay down inside, sorrowing because his wife had been taken from him. He stayed in the house without eating for two days and nights and died because he was filled with grief for his wife.

593 Native women who have lived with foreigners complain that native husbands or lovers are often rude and cruel and declare openly that they prefer white men "not only because they are wealthier but also because they are nicer."

562 593 I suppose that most of the details obtained by Thomson and Cooke during the short time they were on Easter Island were given to them by Salmon. Thus the information may be trustworthy. Cooke (54, p. 716) says that "the women were a source of great solicitude and that much consideration was shown them. . . . They are fairly well taken care of, and treated generally with kindness, not to say affection." There is perhaps some exaggeration in his statement, but the preponderance of the male over the female at that time may have contributed to giving the women an exceptional position.

593 In bartering for archaeological specimens I noted that the men generally wanted to have clothes or necklaces for their wives. Former visitors made the same observation and reported that the natives, when presented with gifts, never forgot their wives and children.

462 562 Women do little work. They keep the house in order, cook, help to harvest tubers, and go fishing along the shore. Tilling of the soil is, and was in olden times, a man's activity, and the woman's part in cultivating is secondary. The economic activities of women a few years after the coming of the white men are enumerated by Roussel (190, p. 430) as follows: "The woman must get the sweet potatoes and the wood and grass to cook them. Woe to her if she does not take good care of her housekeeping; she may suffer for her negli-

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During a funeral the people wept and danced, while they lamented the dead as follows:

E koro e, ka moemoe koe, tou aringa ena,	O father, you are lying, your face,
E koro e, aue taua e, e koro e, e koro kai nui e,	Father, alas for us, father, father who brought us much food,
Ika nui e, koreha nui e, koira nui e,	Many fish, many eels, many conger eels,
Toa nui e, maika nui e.	Much sugar cane, many bananas.

The woman wept enumerating all that her husband had done:

E koro e, ka moemoe koe, tou aringa ena,	O father, you are lying, your face,
Aue taua e, e koro e, e koro kai nui e,	Alas for us, father, O father who brought much food,
Ika nui e, uhi nui e, kumara nui e,	Many fish, many yams, many sweet potatoes,
Koreha nui e, toa nui e, maika nui e,	Many eels, much sugar cane, many bananas,
E koro tae noinoi ki hare era e,	O father who did not go begging to the houses of others.
Aue koro e, i ngaroro ai e.	He is lost.
E koro ika nui, o hau tangitangi e.	O father, great fisherman, your taut line sung.
Aue taua e.	Alas for us two.

[152]

The wife wept each time she saw an article of food that reminded her of her husband. At a woman's funeral the men wept, but did not sing. They merely said:

Aue hua e takatore nui e, heke nui e, tuamingo nui e.	O lady, you brought always many shells, many octopus, many *tuamingo* [species of fish].

[535]

The family contributed to the heavy funeral expenses. Relatives paid singers who improvised songs called *ate atua* (praising the dead). The singers sat in two rows with the women in front and the men behind. Only one man danced on the resounding board, a wooden slab placed over a hole in the ground.

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Today when a native dies the catechist observes the Catholic rites. Everyone recites the prayers for the death and sings religious hymns. The only survival of the old ceremonial is a banquet held by the natives on the death day. Sometimes they even dance on this occasion. Such practices were severely condemned by Father Estella, who succeeded in shifting the mortuary feast to the day after death. The natives promised him that they would make no *umu* for great crowds, only small ones for the nearest relatives. The occasion of the priest's intervention was a feast celebrated after news of an Easter Islander's death in Chile had reached the island. The priest complained that the natives were excited by the banquet and could not refrain from speaking loudly and dancing the *upaupa*.

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764 177 Twenty years ago Routledge (194, p. 149) assisted in the interment of Angata, Pakamio's mother, who was put into a coffin and lowered into a grave in the Catholic cemetery. Curiously enough her prie-dieu was buried with her. Three English cheers added the only odd touch to the whole ceremony which was performed according to strictest Catholic custom. On the same day, a great feast of pigs was held, probably as a funeral banquet.

765 From the English Company I obtained an old photograph showing a group of girls, dressed in white, singing for the dead. My informant, Victoria Rapahango, told me later that the picture was taken at a feast held six months after the death of one of her children. The long period between the death and the feast suggests a survival of some old custom.

769 787 775 Offerings of food were made for the dead, but we do not know whether this was a general custom for all dead or only for those who asked for food through the medium of dreams or in the form of ghosts. Our only source of information is the following passage in a letter of Father Zumbohm (230, vol. 6, p. 120):

> As to the souls of the bad men, they stay near the corpses enduring hunger and thirst in proportion to their wickedness. From there they sometimes go to beg food from their relatives and friends who must give it if they wish to be rid of the importunity of the dead. I had many opportunities to fight against this superstition, especially among women who had been converted. Very often, as a consequence of a nightmare, they were induced to put food on the grave of a relative they believed they had seen in a dream.

765 262 The mourning of relatives lasts from one to two years (87, p. 30) or even three years, according to Routledge (194, p. 171). For only sons the mourning might have continued for three or four years. Relatives—we do not know exactly who—had to keep food tapus and were not allowed to eat sweet potatoes (87, p. 30). When the mourning was over a great feast was celebrated and the "pappa was finished" (194, p. 171).

Comparison with other Polynesian Funeral Rites

171 764 The wooden platforms on which the corpses were exposed resemble the Mangarevan biers described and figured by Beechey (15, vol. 1, p. 170). They are also similar to the Marquesan biers resting on four posts (142, p. 57). The stone platforms behind some Easter Island ahus have their equivalents in the Marquesas. On Hivaoa the platform for the dead was made of stream boulders, well fitted together and encasing rough stones, rubble, and earth (104, p. 117).

SUICIDE

762 ●152 Suicide is reported to have been very frequent before Christianity was introduced. For the "slightest provocation" natives jumped from a cliff (190, p. 464). Very likely the psychological background for these suicides was the same as in other parts of Polynesia, especially Mangareva, where it seems to

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have been most frequent among the chiefly women. Unfortunate love, spite, jealousy, and hurt vanity were probably the main causes of suicide. It is probable that suicide has not occurred recently as I do not remember having a single case mentioned to me by natives.

Concepts of Life after Death

There are two contradictory statements about the Easter Island beliefs concerning the after life. These may contain some truth but are probably superficial and inaccurate statements. The more ancient and the more reliable information is that of Roussel, who says (190, p. 495):

> After death the soul of a person went to a foreign country where the degree of his happiness depended upon the extent to which he had respected tapus during his life. If the soul was happy (well dressed) it remained forever in the new country. If it was unhappy (poorly dressed), it returned to harass its relatives.

Zumbohm (230, vol. 6, p. 120) expresses the same general idea, but adds that the souls of bad people stay near the corpses and suffer hunger and thirst in proportion to their wickedness. It has already been shown that the latter belief justified the food offerings put on the graves (p. 118).

This view of the future life is probably too ingenuous to be the true conception of the learned natives. Another version of the same problem, collected by Geiseler (87, p. 31) many years later, associates the destiny of souls with the god Makemake who kills and eats the souls of the wicked dead, while the souls of the good are allowed to rest on the island under his protection. The unburied dead can see Makemake when he comes for them and thus may escape him. Geiseler (87, p. 30) mistook the hen houses scattered about the island for sepulchers and made the erroneous statement that the dead of high rank were put into a stone house that had two holes through which their souls might escape when pursued by Makemake. Beliefs concerning ghosts and the uncanny appearance of souls of the dead have been dealt with elsewhere (pp. 318-320).

There is a belief, expressed in legends, that the souls of the departed were helpful to their relatives and sent them material favors. One father promised his son before his death that he would send him a tree, another foretold the coming of a turtle (p. 372). These gifts were exclusively destined to the persons designated by the dead man; if other people attempted to appropriate them the gifts were withdrawn. The same belief existed in the Tuamotus.

SOCIAL ORGANIZATION

Very little information on social organization can be found in the missionaries' accounts of Easter Island. This is not due to lack of interest but rather to the series of catastrophes which befell Easter Island immediately preceding the advent of the missionaries and which removed from the tribes their

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575 The young Aamai and their cousin went to other places also—to Hanga-roa, Mataveri, Vinapu, Ahu Akapu, Tahai, Vai-mata and Ahu-te-peu. They always went at night and were given crayfish, fish, tuna, and eels. The people were afraid and thought that they were really gods.

One day they came to the house of Hipa where they received food. The men who were carrying the food to the Aamai came to a place called Vai-hoata. The Aamai said, "Return to your houses." The men made as if they were leaving, but they concealed themselves. The Aamai took a bath in a well and talked with their natural voices. Then they took the extorted goods on their backs and went on. The men watching them said, "They are not gods but men." When the Aamai had gone, the carriers returned home and told what they had seen. The people said, "Go back and kill these young men. They are not gods, but men who imitate the voice of the gods." The news spread everywhere. That night the Aamai did not return, but Toka-gnutu went alone in the night, wearing his mask. Men were waiting for him. When he entered the house he was seized and killed. The men who had killed him said, "They were just men, they were deceiving us." But all except Toka-gnutu escaped from them.

575 171 Those who advocate a Melanesian origin for the Easter Island culture might use this legend as a strong argument in favor of a possible connection between the Melanesian secret societies of masked people who begged food and terrified the uninitiated and a similar institution on Easter Island which is recorded only in the above tale. However, masks are termed *manu uru*, the term used for tapa kites and tapa images. Tepano is the only informant who claimed that masks were an ancient culture trait, but it must be remembered that Tepano spent many years in Chile where he had opportunities to see masquerades. There is little doubt that the element of the masks is an addition made by Tepano. In the text stress is put on the fact that the young men imitated the voice of the gods, and those spying on them recognized them as human when they spoke in a natural voice. A shortened version of this legend by Routledge (194, p. 224) twenty years ago does not refer to masks but to painting. The fraud was detected when the men were surprised washing their faces in a well. My version mentions the washing which is a meaningless detail if we do not know that they were painted.

SALUTATIONS

201 The well-known Polynesian salutation of pressing noses has never been recorded for Easter Island but must have existed, as we find the word *hongi* (to press noses) still in use with the modern meanings "to smell" and "to kiss." I observed women sniffing their children to manifest their tenderness.

● 152 Easter Islanders wept when they met friends or relatives from whom they had been separated for a long time. This is related to the widespread Polynesian custom of weeping for those who have died during separation. The word *tangi* (to weep) is used in Easter Island tales in which people meet. I noticed that Easter Islanders, like other Polynesians, were inclined to weep over articles which reminded them of a dead relative. A woman asked me for her father's photograph which had been published in the report of a

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former expedition. She said, "Show it to me so that I may cry over it." On another occasion, when I asked a woman to describe a certain feast, she wept bitterly because a relative of hers, who had taken part in it, had died afterward.

The Tahitian greeting, *ia-o-rana*, is the usual form used by the natives, though occasionally they resort to Spanish or English expressions. However, they remember the old native terms and jokingly readopted them in my presence. In former times a visitor was received with a strongly modulated *K(a) oho mai* (Come), sometimes augmented with *repa* or *uka rivariva* (good-looking young man or young girl). When several people came together, the sentence was: *K(a) oho mai korua, ko oou* [or *toou*] *mahingo* (Come, you and your family) and the answer was simply *Ko koe a* (Yourself). When leaving a house the formula was: *Ka noho korua* (You stay).

In Geiseler's time the natives had not yet dropped their traditional greetings (87, p. 27):

> The salutations are lively. At a distance they shout "Kohomai" and then shake hands with the kindest expressions. Some utter a shy "Morning", and are proud to salute thus the Europeans. The form of their salutations differs according to whether they are addressing a European, a friend, or a relative. Relatives and friends are received with the expression: "Aue hoa e kohomai koe." These who are addressed by these words repeat them. Relatives and friends are received with the expression, "Aue hoa e k(a) oho mai [Alas, my friend, come]." Those thus addressed repeat the words. To Europeans they say, "K(a) oho mai (Come)" or "Koe e te tangata hiva e [You, O stranger]" and shake hands. Parents usually salute their children with "Aue poki" or "Aue potu e [Alas, small one]" or "Aue tauku [probably taaku] a te [Alas, you the mine]."
>
> The giving of a greeting is the general custom, and even people who pass at a distance shout "K(a) oho mai" to each other. The parting expression is "Ka ea mai [Go]."
>
> Their salutation, except that used with children, consists of bowing, shaking hands, and friendly gestures. Thus they give expression to their kind sentiments.

In speaking of a salutation, the natives use the term *aroha (ka aroha)*.

A returning native who had been absent from the island for two years was stoned by the natives when he was about to land. Zumbohm (230, vol. 6, p. 121) gives as the reason for this extraordinary reception the fear felt by the natives that they had seen a ghost and not a living person. The native's wife saved him from further injuries by swimming to the canoe and embracing him. "Shouting with all her energy she finally convinced the aggressors that he was not a ghost but a living reality." The interpretation of the missionary may be correct, but this kind of reception is not foreign to other Polynesians. People who return to their country after a long absence are often threatened by their relatives, who feign violence to show them how much they were missed. This apparently hostile attitude honors the returning person, making him responsible for the deaths or other misfortunes which happened during his absence. The formal reception of an honored guest is recorded by Father Zumbohm (230, vol. 6, p. 235) who paid a visit to the

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coming of the Company ship or of the *Baquedano*. Winds and the mewing of cats are considered bad omens. A frigate bird (*makohe*) circling over a house foretells death for one of the inhabitants.

TAPU

The persistence of the fear of tapus and of the precautions taken against infringing them indicates the importance of tapu in ancient religion and social organization. The violation of a tapu was an insult that could be avenged only with bloodshed. In fact, the missionaries found that the tapu belief was the only strong religious conviction against which they had to fight. They vitiated the power of the tapus by walking over sacred ground and pulling down tapu signs (230, vol. 6, p. 129). The most daring of the natives who were devoted to the missionaries did the same with no ill effects. An anecdote reported by Father Zumbohm (230, vol. 6, p. 130) reveals the earnestness with which the natives observed the tapus and the psychological effects produced by the sense of guilt after trespassing:

> The tapu affected several kinds of food and particularly a big fish called kahi, that is caught only during the four summer months. The eating of this fish was especially prohibited to women and children: some disease would have been the punishment of their audacity. In order to destroy this superstition we used to eat kahi in the presence of the people, but this was not a successful argument since the natives considered us as being tapu. Therefore after having given the example we would encourage the spectators to imitate us. To distract their minds from the fear that might have made them sick, we tried to amuse them in several ways. This method was very efficient. However, once they came to tell us that at the Pupuranga there was a boy, a Christian, called Reone (Leon) who was feeling very ill after having eaten kahi. I went to see him and I found him seized with convulsions. But, instead of taking his illness seriously, I made fun of him and twitted him with his ridiculous superstition. The other children laughed with me, then I told him to go play with them. He did as told and recovered.

Scattered throughout the island may still be seen tapu signs consisting of small piles of stone "like balls in a park of artillery" (130, vol. 1. p. 79). Originally the top stones were painted white, but this has been washed off by rains (pl. 3, *C*). Such tapu signs, called *pipi hereko*, were noted by Cook (53, vol. 1, p. 296), La Pérouse (130, vol. 1, p. 70), Du Petit-Thouars (65, vol. 2, p. 225), Geiseler (87, p. 28), and other more recent visitors, though it is not always certain whether they refer in their descriptions to the tapu signs or to the semi-pyramidal ahus. Routledge (194, p. 232) believed that these cairns were memorials to the dead and that the tapu for the dead extended to them. However the cairns were the ordinary symbols for any tapu. Isolated cairns may have indicated boundaries of spots defiled by some impurity or sanctified by the mana of a chief or priest.

Modern natives feel the sacred significance of the piles of stone and remember that they were erected to put the surrounding land under an interdict

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It need not be said that the islanders were terrified at the noise of the gunfire and musketry: that must happen to people who have not used or seen such inventions.

The women made use of wraps or cloaks: one which covers them from the waist downwards, and another about the breasts. There are others also who wear only a rag or strip of some root, which they place in front like the men. They have several very low and small huts, and some like the one first mentioned.

Throughout the island, but especially near the sea-beach, there are certain huge blocks of stone in the form of the human figure. They are some twelve yards in height, and I think they are their idols. They could not bear to see us smoke cigars: they begged our sailors to extinguish them and they did so. I asked one of them the reason, and he made signs that the smoke went upwards; but I do not know what this meant or what he wished to say.

I fancy that the cloaks or wraps of the said islanders are made from the fibres of stems of the banana plant, which, when dry, they put together as may suit their purpose[1]: it is not woven, but is joined together by strands of the same material which they thread on bone needles of the size of a cloak-maker's needle. They make fishing-lines of this same fibre, as well as nets after the fashion of our small nets; but of little strength.

They have very little wood; but if they were to plant trees there would be no lack of it; and I believe that even

[1] The material was really the white inner bark of the paper mulberry tree (*Broussonettia papyrifera*); and the thread used for attaching the segments together was probably made from the *Hibiscus tiliaceus* bark. A Spanish naval officer may well be excused for falling into this error, as the employment of the fibre of *Musa textilis*, known to him as *abacá* and to ourselves as 'Manila hemp,' would doubtless have come under his observation in the Philippine Islands; and perhaps his running rigging may have been made of it even in those days.

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which is, however, misleading. They are wiry, lithe, strong, active, tireless on the march, capable of carrying heavy burdens long distances, indifferent to weariness, and seemingly equal to any amount of effort they might be induced to make. We saw this frequently exemplified on our tramp around the island, when, after a weary day's march, we would come into the camp foot-sore and tired, while they, fresh and active apparently, would go to work catching and dressing sheep, building fires, etc. If we complained that the water was "vai kavn," bitter, they would endeavor to explain where better could be found and immediately start off, with bucket and canteen, on a tramp of a mile or two over the plain, or down into a crater, in order to bring us "vai maitai," good water.

These people proudly claim direct descent from the image and platform builders. It is not the writer's province to discuss this point, although strong arguments might be adduced to demonstrate the contrary. Be that as it may, it is very evident to the most casual observer either that the modern Rapa Nuiis belong, whether wholly or, which is more probable, in part, to a different race or that they are the "degenerate sons of worthy sires."

The color of their eyes is dark brown, with black brows and lashes, neither very heavy. Their expression of countenance is pleasing, mild, frank, modest, intelligent, and somewhat sad. They are slender but well formed, clean of limb, and the various parts of the body are well proportioned to each other. Their foreheads, while not very broad, are of good height and but slightly receding, which is also true of the facial angle generally. The head is well balanced and cheek bones are notably prominent. Their nose is quite straight and well shaped, with no marked spreading of the alae; mouths of moderate size and usually filled with excellent teeth, which, when the jaws are closed, come squarely into apposition; lips rather thin; hands and feet small. It may be mentioned that they attribute the beautiful appearance and excellent condition of their teeth to the chewing of sugar cane, large quantities of which they consume as food. There is nothing savage or repulsive looking about them, and some of their young women are decidedly comely and attractive. While in their habitations the evidences of good housewifery are nearly nil, they are quite cleanly in their personal habits and there is no unpleasant odor noticeable about their bodies. They all dress in European costume. They are a bright, intelligent, quick-witted people, of rather a nervous temperament; tractable and gentle in disposition, decidedly sympathetic and tender-hearted and markedly emotional in their natures, so that they are easily moved either to tears or laughter. In evidence of the latter trait in their character one or two instances may be adduced.

When the Catholic mission was first established on the island Chief Mati took a great liking to the reverend father in charge, evinced the greatest affection for him, and finally adopted him as his son. Such

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being the case, it may readily be conceived that when the mission was removed from the island and the father was compelled to bid farewell to his simple-minded, but loving and faithful, Rapa Nui friend the parting must have been a sad and painful one. In the ten years which have elapsed since that time Chief Mati has never forgotten his well-beloved son, the priest, and whenever, which is only at very long intervals, a white man arrives at the island Mati's first thought is to inquire the tidings of his far-away friend. On the first occasion when my associate, Dr. Whitaker, in company with Mr. Salmon, who had previously advised the doctor on the subject, called on Mati, the latter, now over fourscore and ten, confident that the doctor came from the priest's country and must necessarily know him, immediately began to inquire regarding him; if he was well and happy; if he still loved and remembered him. When the doctor, in order to humor and gratify the old man, wove a harmless and ingenious, but fictitious, narrative about the priest, in which he highly commended Mati, the latter groaned dismally, contorted his face, and wept like a child. Seeing this, his poor old wife approached her husband, laid her arm on his shoulder, looked up in his face a moment, and then, after a series of mournful grimaces, bowed her head on her arm and, in the abandon of grief, groaned and cried aloud. Then everyone among the Rapa Nuiis present, taking the cue from the old lady, lifted up their voices in chorus and for a time it fairly rained salt tears. The groans were dismal and the cries pitiful, so that the most callous might easily have been moved to compassion.

On another occasion the doctor was asked to see a little girl who was suffering with a cervical abscess. The usual crowd of men, women, and children was present. Had the doctor informed them in advance of what he intended doing they never would have consented to the proceeding. Quietly seating himself, he gently and unconcernedly drew the child toward him and, placing her head between his knees, drew from his pocket an abscess knife. That started the concert. The minute they saw it, and divined that he was going to cut the child, groans and lamentations and expressions of sympathy for the little one could be heard on all sides. Quickly incising the abscess the puss spurted and ran in a stream, whereupon the audience howled with renewed energy, curiosity having produced a temporary lull, and for a time the situation was interesting and entertaining to a degree. The child, who had scarcely felt the blade, and scared by the din about her, must needs pipe her little tune and join with the others. As soon as they saw that the child had not been harmed and understood the object of the apparent cruelty their demonstrations were just as pronounced in the other direction and they manifested their delight and gratification in expressions of joy, and peals of hysterical laughter, and were prepared to mount the doctor on a platform, so to speak, then and there.

As with all the natives throughout the South Sea islands, the Rapa Nui is undeniably, and very decidedly, averse to hard work. He delights